

Dīghajāṇusutta

Aṭṭhakanipātapāḷi, Aṅguttaranikāya



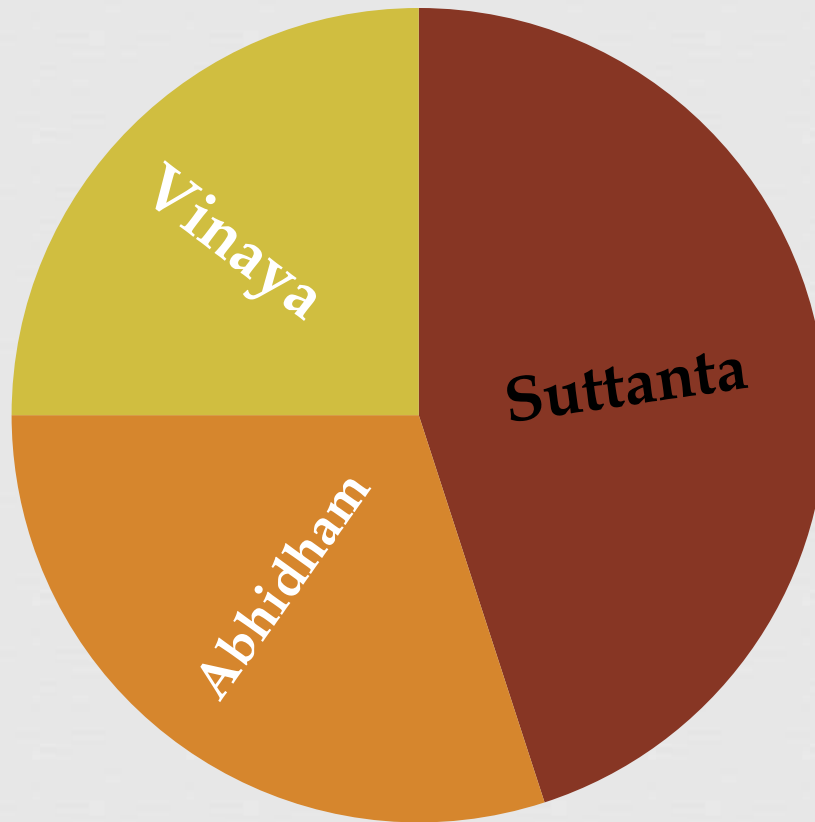
Ashin Visuddha

Dhammavihārī Buddhist Studies

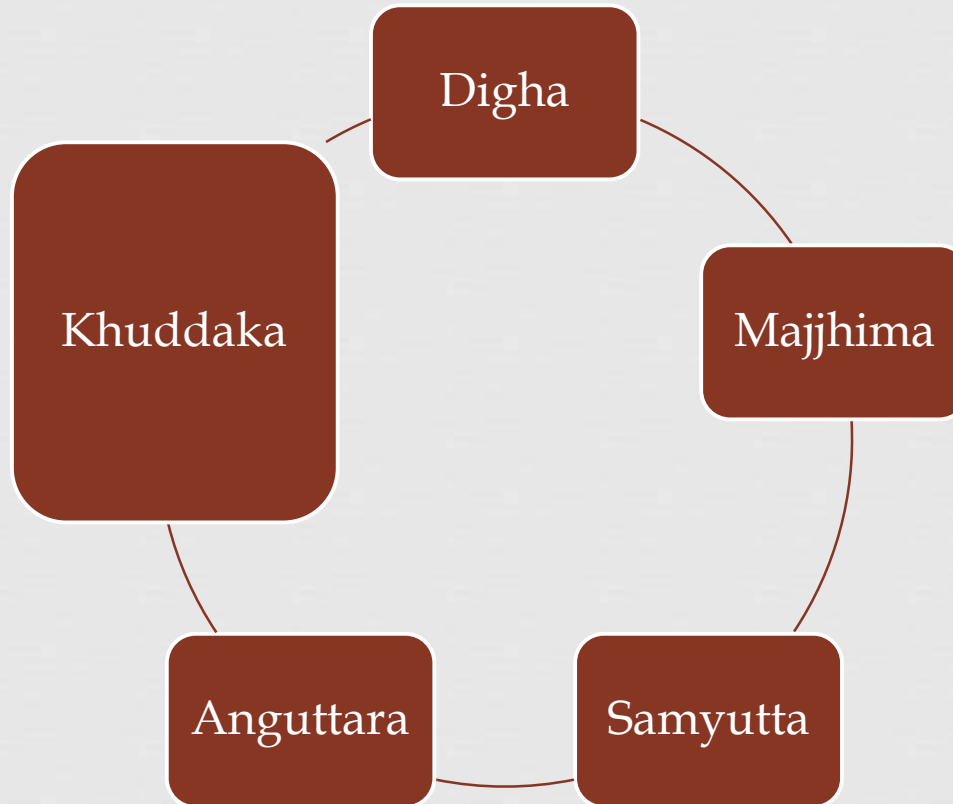
Jakarta, Indonesia

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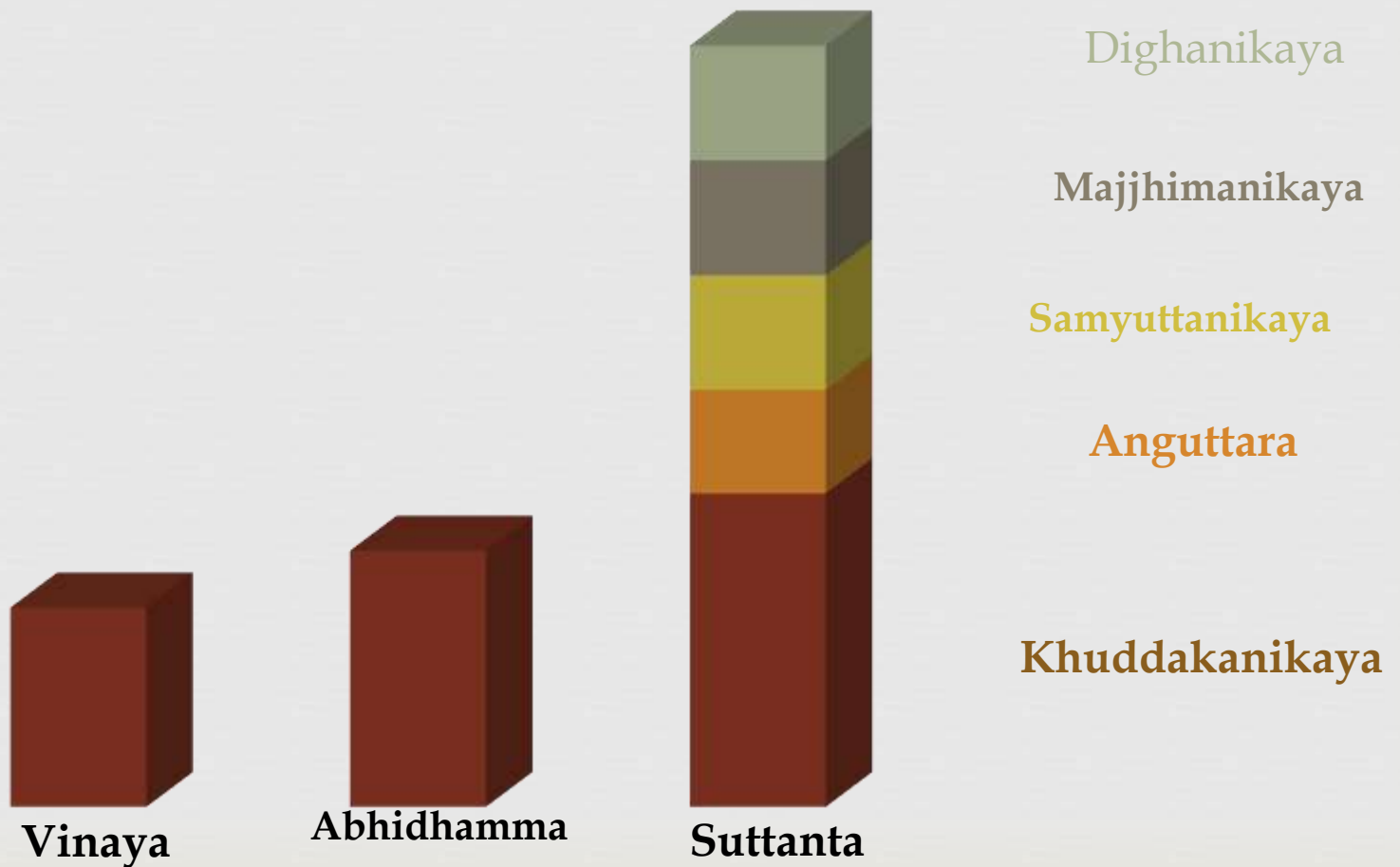
Tipitaka



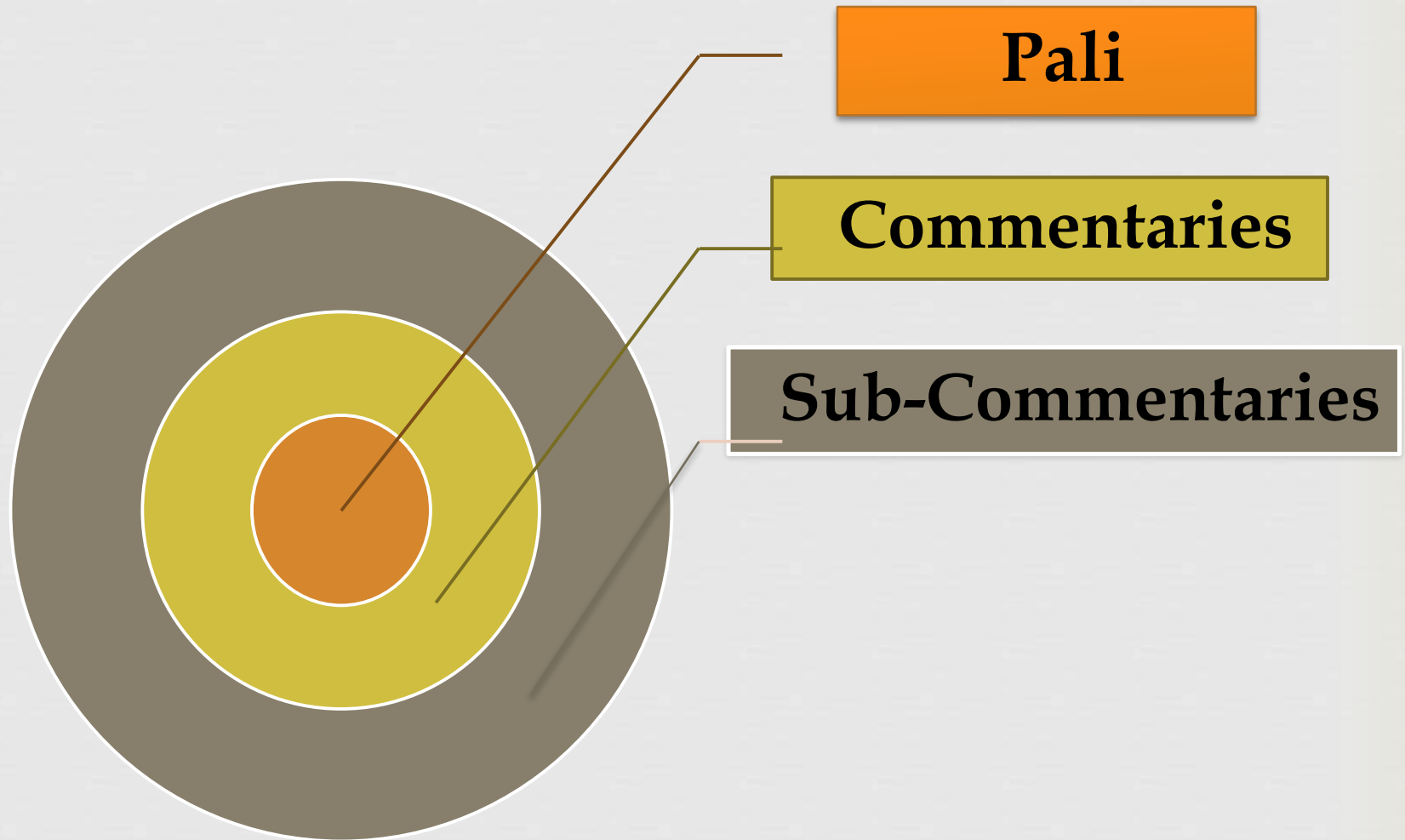
Five Nikāyas



Tipiṭaka or Nikāya



The Structure of Pali literature



“Iti pana sabbam yasmā,
visuddhimagge mayā suparisuddham;
Vuttam tasmā bhiyyo,
na tam idha vicārayissāmi

Dīghajānūsutta

I have heard that on one occasion the Blessed One was dwelling among the Koliyans. Now the Koliyans have a town named Kakkarapatta. There Dighajanu the Koliyan went to the Blessed One and, on arrival, having bowed down to the Blessed One, **sat to one side**. As he was sitting there he said to the Blessed One, “We are lay people enjoying sensuality; **living crowded** with spouses & children; using Kasi fabrics & sandalwood; wearing garlands, scents, & creams; handling gold & silver. May the Blessed One teach the Dhamma for those like us, for our happiness & well-being in this life, for our happiness & well-being in lives to come.”

Katham nisinno pana ekamantaṃ nisinno hotīti? Cha nisajjadose vajjetvā. Seyyathidaṃ – atidūraṃ, accāsannaṃ, uparivātaṃ, unnatappadesaṃ, atisammukhaṃ atipacchāti. Atidūre nisinno hi sace kathetukāmo hoti, uccāsaddena kathetabbaṃ hoti. Accāsanne nisinno saṅghaṭṭanaṃ karoti. Uparivāte nisinno sarīragandhena bādhati. Unnatappadese nisinno agāraṃ pakāseti. Atisammukhā nisinno sace daṭṭhukāmo hoti, cakkhunā cakkhuṃ āhacca daṭṭhabbaṃ hoti. Atipacchā nisinno sace daṭṭhukāmo hoti, gīvaṃ pasāretvā daṭṭhabbaṃ hoti. Tasmā ayampi ete cha nisajjadose vajjetvā nisīdi. Tena vuttaṃ “ekamantaṃ nisīdī”ti. (Añ.A. II 13)

byagghapajjāti idamassa paveṇi nāma vasena ālapanam.

Tassa hi pubbapurisā byagghapathe jātāti tasmim kule manussā
byagghapajjāti vuccanti

Pañcame puttambādhasayananti puttehi

*sambādhasayanam. Ettha puttāsena dārapariggaham puttadāresu
uppilo viya. Tena tesam rogādihetu sokābhibhavana ca cittassa
saṃkiliṭṭhatam dasseti. **Kāmabhogināti** iminā pana rāgābhibhavanti.*

Ubhayenapi vikkhittacittatam dasseti. (Aṇ.ṭ, III 132)

Four conditions, Byagghapajja, conduce to a householder's weal and happiness in this very life. Which four?

1. The accomplishment of persistent effort (*utthana-sampada*),
2. The accomplishment of watchfulness (protection) (*āraṅkha-sampada*),
3. The accomplishment of good friendship (*kalyānamitta*) and
4. The accomplishment of balanced livelihood (*sama-jivikata*).

What is the accomplishment of persistent effort?

Herein, Byagghapajja, by whatsoever activity a householder earns his living, whether by farming, by trading, by rearing cattle, by archery, by service under the king, or by any other kind of craft — at that he becomes skillful and is not lazy. He is endowed with the power of discernment as to the proper ways and means; he is able to carry out and allocate (duties). This is called the accomplishment of persistent effort.

And what is accomplishment in protection?

It's when someone from a good family owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. They ensure it is guarded and protected, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' This is called accomplishment in protection.

And what is accomplishment in good friendship?

It's when a respectable person resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. That person associates with them, converses, and engages in discussion. And they emulate the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

And what is accomplishment in balanced finances?

It's when a respectable person, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: 'In this way my income will exceed my expenditure, not the reverse.' It's like an appraiser (calculate) their apprentice (pupil) who, holding up the scales, knows that it's low by this much or high by this much. In the same way, a respectable person, knowing their income and expenditure, balances their finances, being neither too extravagant nor too frugal. They think: 'In this way my income will exceed my expenditure, not the reverse.'

If a respectable person has little income but an opulent life, (maintains a grand livelihood) people will say: ‘This respectable person eats their wealth like a **fig-eater!**’ If a respectable person has a large income but a spartan life (maintains a miserable livelihood), people will say: ‘This respectable person is starving themselves to death!’ But a respectable person, knowing their income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking: ‘In this way my income will exceed my expenditure, not the reverse.’ This is called accomplishment in balanced finances.

Udumbarakhādīvāti yathā udumbarāni khāditukāmena pakke udumbararukkhe cālite ekappahāreneva bahūni phalāni patanti, so khāditabbayuttakāni khāditvā itarāni bahutarāni pahāya gacchati, evamevaṃ yo āyato vayaṃ bahutaraṃ katvā vippakiranto bhoge paribhuñjati, so “udumbarakhādikaṃvāyaṃ kulaputto bhoge khādatī”ti vuccati. (A.A III 239).

four drains on wealth

There are four drains on (outflow from) wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates. "Just as in the case of a great tank with four inlets and outlets, if a man should close the inlets and open the outlets and there should be no adequate rainfall, decrease of water is to be expected in that tank, and not an increase; even so there are four sources for the destruction of amassed wealth — debauchery, drunkenness, gambling, and friendship, companionship and intimacy with evil-doers.

four sources for the increase of amassed wealth

"There are four sources for the increase of amassed wealth: **(i)** abstinence from debauchery, **(ii)** abstinence from drunkenness, **(iii)** non-indulgence in gambling, **(iv)** friendship, companionship and intimacy with the good.

"Just as in the case of a great tank with four inlets and four outlets, if a person were to open the inlets and close the outlets, and there should also be adequate rainfall, an increase in water is certainly to be expected in that tank and not a decrease, even so these four conditions are the sources of increase of amassed wealth.

“Catudhā vibhaje bhoge, paṇḍito gharamāvasaṃ;
Ekena bhoge bhuñjeyya, dvīhi kammaṃ payojaye;
Catutthañca nidhāpeyya, āpadāsu bhavissatī”ti. (D. III 265)

Ekena bhoge bhuñjeyyāti ekena koṭṭhāsena bhoge bhuñjeyya. **Dvīhi kammaṃ payojayeti** dvīhi koṭṭhāsehi kasivāṇijjādikammaṃ payojeyya. **Catutthañca nidhāpeyyāti** catutthaṃ koṭṭhāsaṃ nidhāpetvā ṭhapeyya. **Āpadāsu bhavissatīti** kulānañhi na sabbakālaṃ ekasadisam vattati, kadāci rājādivasena āpadāpi uppajjanti, tasmā evaṃ āpadāsu uppannāsu bhavissatīti “ekam koṭṭhāsaṃ nidhāpeyyā”ti āha. Imesu pana catūsu koṭṭhāsesu katarakoṭṭhāsaṃ gahetvā kusalaṃ kātabbanti? “Bhoge bhuñjeyyā”ti vuttakoṭṭhāsaṃ. Tato gaṇhitvā bhikkhūnampi kapaṇaddhikādīnampi dātabbaṃ, pesakāraṇhāpitādīnampi vetanaṃ dātabbaṃ. (D.A. III 134).

Four conditions, Byagghapajja, conduce to a householder's weal and happiness in his future life. Which four?

The accomplishment of faith (*saddha-sampada*), the accomplishment of virtue (*sila-sampada*), the accomplishment of charity (*caga-sampada*) and the accomplishment of wisdom (*pañña-sampada*).

What is the accomplishment of faith?

Herein a householder is possessed of faith, he believes in the Enlightenment of the Perfect One (*Tathagata*): Thus, indeed, is that Blessed One: he is the pure one (*araham*), fully enlightened (*sammāsambuddho*), endowed with knowledge and conduct (*vijjācaraṇasampanno*), well-gone (*sugato*), the knower of worlds (*lokavidū*), the incomparable leader of men to be tamed (*anuttaropurisasadhammasārathi*), the teacher of gods and men (*satthādevamanussānam*), all-knowing (*buddho*) and blessed (*bhagavā*). This is called the accomplishment of faith.

“Buddhopi buddhassa bhaṇeyya vaṇṇaṃ,
Kappampi ce aññaṃabhāsamāno;
Khīyetha kappo ciradīghamantare,
Vaṇṇo na khīyetha tathāgatassā”ti.

In the absence of anyone more distinguished for special qualities than himself, there is no one to compare with him, thus he is *incomparable*. (anuttaro) For in this way he surpasses the whole world in the special quality of virtue, and also in the special qualities of concentration, understanding, deliverance, and knowledge and vision of deliverance.

He guides (*sāreti*) men to be tamed (*purisa-damme*), thus he is *leader of men to be tamed* (*purisadammasārathī*); he tames, he disciplines, is what is meant. Herein, animal males (*purisā*) and human males, and non-human males that are not tamed but fit to be tamed (*dametuī yuttā*) are “men to be tamed” (*purisadammā*).

Or alternatively, the words *incomparable leader of men to be tamed* can be taken together as one clause. For the Blessed One so guides men to be tamed that in a single session they may go in the eight directions [by the eight liberations] without hesitation. Thus he is called the *incomparable leader of men to be tamed*.

The word “ Mahānamakkāra” is derived from Mahā + Namakkāra. The meaning of Mahā from Mahanta is here regarded as three ways; 1. Holy Buddha, 2. Noble people and 3. Many people and of the Namakkāra is that paying respect to someone, here the Buddha.

Therefore, the name of Mahānamakkāra can be defined three ways as follow:

1. This verse is called Mahānamakkāra because it is used for paying respect to **Holy Buddha**.
2. This verse is called Mahānamakkāra because it is used by **Noble people** for paying respect (to Holy Buddha).
3. This verse is called Mahānamakkāra because it is used by **Many people** for paying respect (to Holy Buddha).

Bhagavā

Bhāgyavā bhaggavā yutto, bhagehi ca vibhattavā;

*Bhattavā vantagamano, bhavesu **bhagavā** tatoti.*

He is fortunate (*bhāgyavā*), possessed of abolishment (*bhaggavā*), associated with blessings (*yutto bhagehi*), and a possessor of what has been analyzed (*vibhattavā*). He has frequented (*bhattavā*), and he has rejected going in the kinds of becoming (*vanta-gamano bhavesu*), thus he is Blessed (*bhagavā*).

Araham

1. *Araham* (*ara* = enemies, *ham* = killed) the Buddha is called *Araham* because he has killed all enemies of defilements, greed, hatred, delusion, envy, conceit, jealousy, covertness,

2. *Araham* (*a* = no, *raham* = secret place) the Buddha is called *Araham* because he has no place secret place to do evil.

3. *Araham* (*aram* = worthy of veneration) The Buddha is called *Araham* because he is worthy of veneration by all men, deities, Brahma etc.

sammāsambuddha

He is fully enlightened (*sammāsambuddha*) because he has discovered (*buddha*) all things rightly (*sammā*) and by himself (*sāmaṃ*).

Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇāti

What must be directly known is directly known,
What has to be developed has been developed,
What has to be abandoned has been abandoned;
And that, brahman, is why I am enlightened

What is the accomplishment of virtue?

Herein a householder abstains from killing, stealing, sexual misconduct, lying, and from intoxicants that cause infatuation and heedlessness. This is called the accomplishment of virtue.

What is the accomplishment of charity?

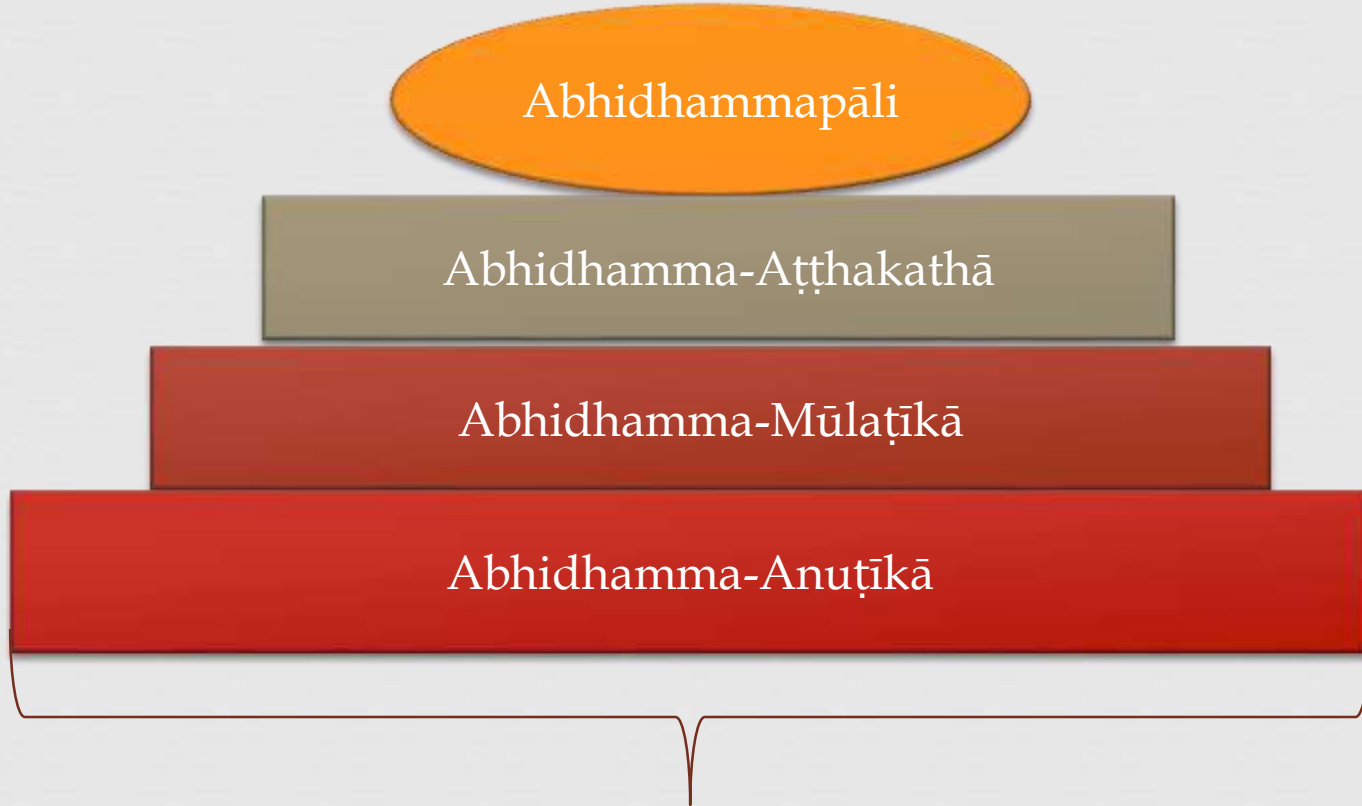
Herein a householder dwells at home with heart free from the stain of avarice, devoted to charity, open-handed, delighting in generosity, attending to the needy, delighting in the distribution of alms. This is called the accomplishment of charity.

What is the accomplishment of wisdom?

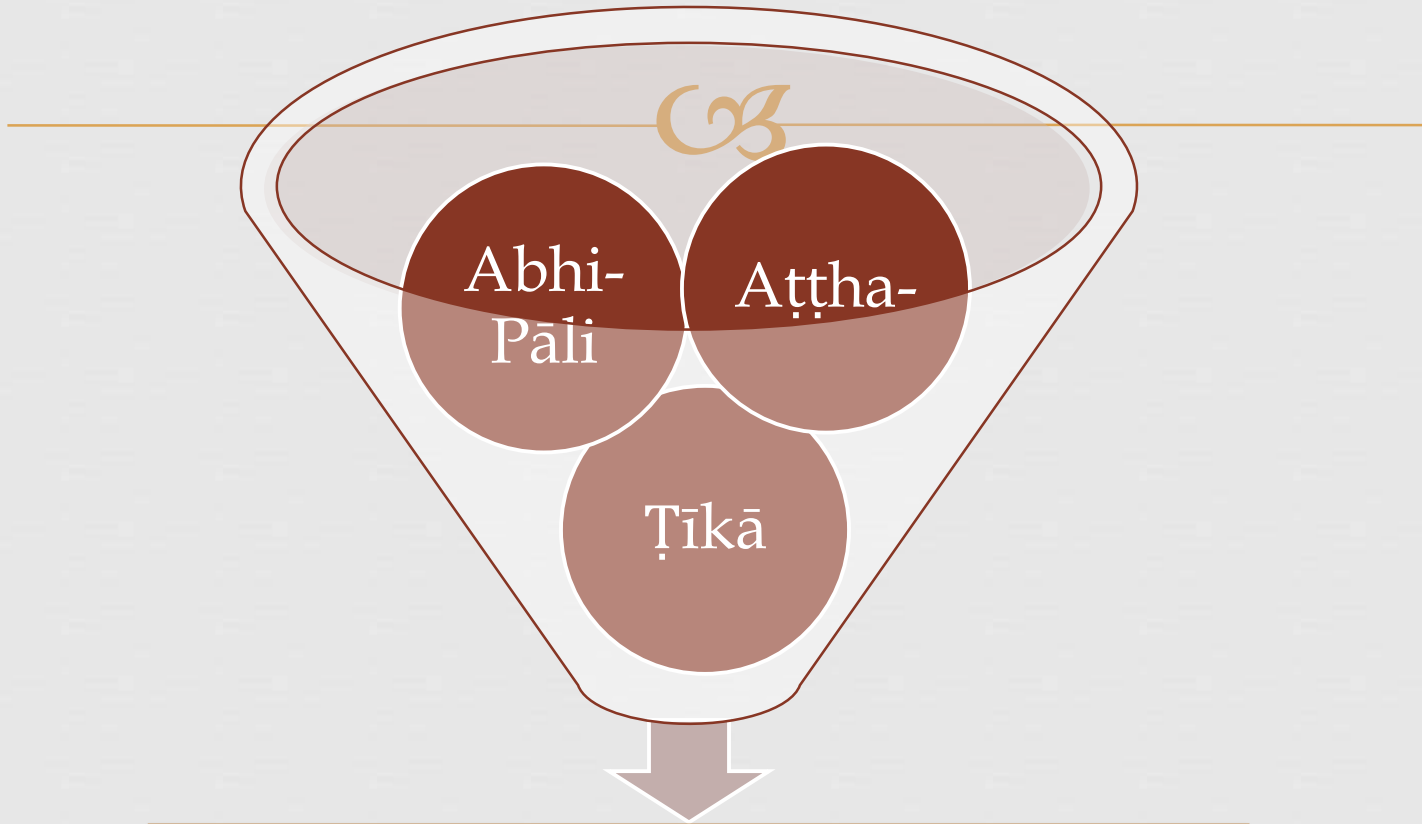
Herein a householder is wise: he is endowed with wisdom that understands the arising and cessation (of the five aggregates of existence); he is possessed of the noble penetrating insight that leads to the destruction of suffering. This is called the accomplishment of wisdom.

These four conditions, Byagghapajja, conduce to a householder's weal and happiness in his future life."

Structure of Abhidhamma literature



Scope of Study



Abhidhammatthasaṅgaha
(The Compendium of Abhidhamma)

“Vinayo āsayo mayhaṃ, vinayo ṭhānacaṅkamaṃ;
Kappemi vinaye vāsaṃ, vinayo mama gocaro

Vinaya is my inclination, Vinaya is the place where I stand and
I walking up and down.

I abide in Vinaya. Vinaya is my sphere.

“Nikāyo āsayo mayhaṃ, nikāyo ṭhānacaṅkamaṃ;
Kappemi nikāye vāsaṃ, nikāyo mama gocaro

“Saṅgaho āsayo mayhaṃ, saṅgaho ṭhānacaṅkamaṃ;
Kappemi saṅgahe vāsaṃ, saṅgaho mama gocaro

Sukhī hotu

Buddhasāsanam ciraṃ tiṭṭhatu